

# THE LATTER-DAY SAINTS' MILLENNIAL STAR.

*"We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn and the day star arise in your hearts."—PETER.*

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## SALVATION.

BY ELDER JOHN REED.

Salvation may be likened to a huge tree, whose roots are firmly grounded and cannot be removed, with one grand trunk; out of this growing two main branches, the temporal and spiritual; and from these an infinitude of lesser ones. There are two kinds of salvation—one of a temporal and physical nature, and the other spiritual and eternal. The Gospel consists of principles and laws, by obedience to which man can obtain the highest state of perfection, physical, moral, and intellectual.

Salvation has its degrees, growing out of the various conditions of mankind. For instance, the salvation to be obtained by man in his rude state goes farther back than with man who is civilized; and here again a difference exists, as some are more advanced in the scale of being than others. The man who is a drunkard or a glutton has vitiated tastes to overcome and subdue, for his body is far from a state of purity, his mind is debased, and his intellect beclouded. He requires salvation in a greater degree than a man who is neither a drunkard nor a glutton, but who may have no proper sense of religious truth, and yet be acting consistently with his fellow-beings in society. Those who have been trained to believe in the various creeds, dogmas, and articles of religion as invented by societies of men, and not organized by God, have a very great deal to unlearn before they can

begin to comprehend rightly the Divine nature, eternal life, or salvation; for be it understood that sets of creeds or rules of faith, having nothing but a cold, formal basis to rest upon, are really not consistent with the free exercise and full development of that spark of Divinity which is called the spirit of man, which requires to be fed as much as the body does, and whose growth will be dwarfish, unless proper food of a spiritual nature be given to it, and which, if not obtaining it, becomes stunted in its growth, dogmatical in its reasonings, and requires a greater deliverance from spiritual bondage than the spirit of one who has been trained and guided by the light of the Holy Ghost.

All men are seeking to obtain salvation of some kind or other, differing only according to their knowledge or ideas received through their education. The savage, as we term him, believes in obtaining a something more hereafter than he has now. For instance, the wild Indian believes that the powers he has now, and the opportunity for the exercise of them in his hunting-grounds, &c., will become enlarged and more extended, affording him a greater degree of pleasure than he realizes at present. So it is with all other tribes of men, and so with the Christian. His heaven or state of bliss, however, is very different from any other, but only differing according to his ideas of what happiness or salvation consists;

but it will not be as supposed by him—viz., a heaven to be made up of beings who are in themselves nothing, whose greatest degree of perfection and *ultimatum* of bliss shall consist in singing psalms and hymns of praise and adoration to God, who is to sit throughout eternity in their midst. It will be according to their works or character and conduct here, and will be at least far better than they at present imagine, but not that which the Latter-day Saints expect to obtain.

Man civilized has in reality more evils to be delivered from than when in a wild, untutored state, because he has more knowledge. "Where there is no law, there is no condemnation, for sin is the transgression of the law." It is not to be supposed, however, that there is no law given to the savage, but that he is under a very inferior law; for the *higher* the law we are living under, the *greater* our light, intelligence, and happiness; but if we are breakers of that law, the greater is our condemnation.

Now, without entering into a detail of the religious or moral law, we, as Latter-day Saints, believe that we have the *highest* law of Divinity revealed; consequently, we look forward to the highest state of perfection and the joy or happiness necessarily arising out of our obedience to it.

To show more clearly, however, what is meant, we all know that here, in our temporal state, the better our laws are, the more happy is our condition and the more regular does society work. We also know, by a little reflection upon our individual experience, that the greater care we take of our physical nature, by living as near as possible to Nature's (God's) laws in the body, the purer and healthier we are and the more are we enabled to enjoy this life. So also will it be in our spiritual state; for, as Latter-day Saints, we believe that through the working out of certain truths we shall purify our bodies and render them capable of greater enjoyment than is known among men, by which we not only do ourselves good, but are better enabled to serve God our Father; for the purer and more healthy the body is, the greater is the scope given to the mind to think and act.

But, says one, what has this to do with the redemption of the spirit—with that immortal part of man which came from

God and will return to him again? Simply this: We believe, as all religionists believe, that God has organized us with faculties and powers for comprehending and enjoying his works, without which we could neither understand his wisdom, nor get any idea of the intelligence that exists in him, nor conceive of his Almighty power. For instance, there is the power of light, by which (assisted with our reason,) we look at the flower blooming, and are pleased with the transparent tints that shine forth; or observe the leaf, and mark the wonderful, though simple design of its parts; or examine, by the assistance of a microscope, one of the smallest insects of creation, and are filled with a due sense of the Master Mind that must have organized that small piece of mechanism and given it life and power to use the whole of its organization. This, then, we may say, is only one of man's outward powers brought into use, and we know the amount of joy that is produced through its exercise in the works of God.

There is also in man the attribute of love. When this is rightly used, we all know the power that is brought forth—the union of hearts in peace and truth, leading us on to a beatitude of perfection and to feel God within us.

Now, as reasonable beings, we cannot suppose that these and other faculties and powers of man are all going to be destroyed or done away with; and if not—if they are eternal, even as our spirit itself is eternal, then there must ever be a something to work for and to exercise these powers upon, by which we create a heaven in the highest sense and of the sublimest character that can be conceived.

We therefore believe that God has designed the powers, faculties, and attributes of man, if properly used, to become so developed as to enable him to see as he is seen and know as he is known; that he has to learn and comprehend all things, even as God comprehendeth them; that the exercising of the faculties of mind and the using of the powers of the body *now*, under the guiding influence of the Holy Spirit and the direction of God's Priesthood, will ultimately lead him to the highest state of perfection, spiritually and bodily; for "He that overcometh shall inherit all things,"—which will constitute that salvation which, as Latter-day Saints, we expect to obtain.

## THE VISITOR.

## NECESSITY FOR PREPARATION.

"Good morning, Elder F.," said I, as I entered the house of the President of the Branch at B—.

"Ha! Good morning, brother S.," he replied: "I am nearly ready for meeting. Just sit down for a few minutes. I am glad you dropped in on your way to the meeting, though I know it is somewhat out of your nearest direction."

"Well, I went somewhat out of my way, as you say; but I thought we could profitably occupy the distance between here and the meeting-place."

Just at this moment in came brother R., a Priest in the Branch. By-the-way, I may observe that the last-named individual was an excellent man, but quite a character in his way, and had a vein of humour in his composition.

"Capital!" he nearly shouted, as he entered and as nearly bounded up to me, instead of walking. Catching the hand held out to him, he ejaculated—

"Glad to see you!—glad to see you! I'm pretty well worked up to 'concert pitch,' to use a musical phrase, by that Editorial!"

Now, the expression, "that Editorial" did not convey the most definite idea of what Editorial he meant. But I knew his impulsiveness, and could guess to which he referred, for I had, to quote his words, been almost worked up by it to "concert pitch" myself.

"I am glad," he said, continuing his rhapsody, "that the new song is commenced, and I have been long desiring to hear the glad tidings of great joy sung in strains worthy of the subject. I am sure, if we first sing the song of 'Necessity for Preparation,' the chorus of Priesthood in these lands will soon be able to master the grand and varied harmonies of the fulness of the Gospel and God's work of latter days. Aye, and is not such a subject worthy of preparation and deserving the highest effectiveness?"

"You are right in principle, brother R.," I replied; "and though you are somewhat figurative in speech, your conclusion is just, that the Gospel, in its grand and varied subjects, is worthy of preparation and deserving the highest effectiveness. To

adopt your musical phrases of expression, I intend to sing to that large body of Priesthood which will assemble this morning at our meeting the song of 'Necessity for Preparation, to be effective in Preaching the Gospel.' I have always held this doctrine of 'necessity for preparation' to be of first importance in every matter—necessary for personal efficiency, necessary for success, necessary for heaven, necessary to wield the powers of heaven and to publish the heavenly tidings of the Gospel, and necessary for the whole of the services of God. I firmly believe that this doctrine of necessity for preparation in all things will become as well understood by the Saints as that of baptism for the remission of sins, and preparation be held as necessary to the fulfilling of the callings of the Priesthood as the other is to admission into the Church."

Now, though brother R. is eccentric and possessed of a vein of humour, he is blessed with a considerable amount of common sense and even refined intelligence. So he took up the thread of the subject and reasoned—

"And why should not the necessity for preparation be extended to the preaching of the Gospel and the qualification of our preachers? Can the Gospel be preached effectively without preparation? or can our preachers be efficient or even really qualified for that duty, unless they prepare themselves with subject and act generally in conformity with the instructions of President Calkin in the Editorial in question? Is not necessity for preparation a law of God—a truth of the Gospel,—aye, indeed, a very condition of existence in the kingdom of heaven? Prophets and Apostles have enforced the doctrine of necessity for preparation. The Creator and the Redeemer themselves, in all their works and dealings, set forth that necessity unmistakably; and every enlightened Saint will accept it as being as much a law of the Gospel as it is a law of nature."

"Surely," he continued, growing warm with the theme, "the necessity of preparation is not a new doctrine, but as old as the universe. It is not a law vaguely

taught or feebly enforced, for all nature teaches the law—all experience enforces it, while success proves its power, and failure shows how absolute is the necessity for preparation in all things. We need be in no doubt concerning the authenticity of the doctrine, for it is as well authenticated as the truth of the Gospel, to which heaven and earth and successions of worlds have borne witness."

"I am well aware," I replied, "that you have always made it a point to act upon

the doctrine of necessity for preparation; and I have often been delighted in listening to your discourses and feeling the results of your preparation. But here comes Elder F. down stairs, prepared to start with us to the Priesthood meeting. We have just about time to comfortably walk there, and we can continue our conversation, and Elder F. can take his part."

"I am ready, brethren," said Elder F. We then left and bent our way to the Priesthood meeting.

## HISTORY OF JOSEPH SMITH.

(Continued from page 460.)

[July, 1843.]

George W. Pitkin sworn. Says that he concurs with the preceding witnesses, H. Smith and P. P. Pratt, in all the facts with which he is acquainted; that in the summer of 1838 he was elected Sheriff of the county of Caldwell and State of Missouri. That in the fall of the same year, while the county was threatened and infested with mobs, he received an order from Judge Higbee, the presiding Judge of said county, to call out the Militia, and he executed the same.

The said order was presented by Joseph Smith, sen., who showed the witness a letter from General Atchison, giving such advice as was necessary for the protection of the citizens of said county. Reports of the mobs destroying property were daily received. Has no knowledge that Joseph Smith was concerned in organizing or commanding said Militia in any capacity whatever.

About this time he received information that about forty or fifty "Yauger rifles" and a quantity of ammunition were being conveyed through Caldwell to Daviess County, for the use of the mob, upon which he deputized William Allred to go with a company of men and intercept them, if possible. He did so, and brought the said arms and ammunition into Far West, which were afterwards delivered up to the order of Austin A. King, Judge of the Fifth Circuit in Missouri.

It was generally understood at that time that said arms had been stolen by Neil Gillum and his company of volunteers, who had been upon a six months' tour of service in the war between the United States and the Florida Indians. They were supposed to have been taken from the Fort at Tampa Bay, and brought to Richmond, Clay County,

and that Captain Pollard or some other person loaned them to the mob.

He further says that whilst in office as Sheriff, he was forcibly and illegally compelled by Lieutenant Cook, the son-in-law or brother-in-law of Bogard, the Methodist priest, to start for Richmond; and when he demanded of him by what authority he acted, he was shown a bowie-knife and a brace of pistols; and when he asked what they wanted of him, he said they would let him know when he got to Richmond. Many of the citizens of Caldwell County were taken in the same manner, without any legal process whatever, and thrust into prison.

GEORGE W. PITKIN.

Brigham Young sworn. Says that so far as he was acquainted with the facts stated by the previous witnesses, he concurs with them, and that he accompanied Mr. Joseph Smith into the State of Missouri, and arrived at Far West on the 14th day of March, 1838, and was neighbour to Mr. Smith until he was taken by Governor Boggs' Militia a prisoner of war, as they said, and that he was knowing to his character whilst in the State of Missouri; and that he, Mr. Smith, was in no way connected with the Militia of that State, neither did he bear arms at all, nor give advice, but was a peaceable, law-abiding, good citizen, and a true Republican in every sense of the word.

He was with Mr. Smith a great share of the time, until driven out of Missouri by an armed force, under the exterminating order of Governor Boggs.

He heard the most of Mr. Smith's public addresses, and never did he hear him give advice or encourage anything contrary to the laws of the State of Missouri; but, to the contrary, always instructing the people



to be peaceable, quiet, and law-abiding; and if necessity should compel them to withstand their enemies, by whom they were daily threatened in mobs at various points, that they, the "Mormons," should attend to their business strictly, and not regard reports; and if the mob did come upon them, to contend with them by the strong arm of the law; and if that should fail, our only relief would be self-defence; and be sure and act only upon the defensive. And there were no operations against the mob by the Militia of Caldwell County, only by the advice of Generals Atchison, Doniphan, and Parks.

At the time that the army came in sight of Far West, he observed their approach, and thought some of the Militia of the State had come to the relief of the citizens;

but, to his great surprise, he found that they were come to strengthen the hands of the mobs that were around us, and which immediately joined the army.

A part of these mobs were painted like Indians; and Gillum, their leader, was also painted in a similar manner, and styled himself the "DELAWARE CHIEF;" and afterwards he and the rest of the mob claimed and obtained pay as Militia from the State for all the time they were engaged as mob, as will be seen by reference to the acts of the Legislature.

That there were "Mormon" citizens wounded and murdered by the army under the command of General Lucas; and he verily believes that several women were ravished to death by the soldiery of Lucas and Clark.

(To be continued.)

## THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, JULY 23, 1859.

**PREACHING THE GOSPEL—DUTIES OF PASTORS AND PRESIDENTS.**—This is emphatically a progressive age. The whole world is moving onward; the course of the work of the Lord is onward; the Church is progressing; and we earnestly desire to see the cause prospering and progressing in this land. We desire a movement forward in regard to spreading the principles of our holy religion. As a means to that end, we desire an improvement in our *public preaching meetings*. We design in this article to throw out a few hints and point out some of the present duties of Pastors and Presidents of Conferences in this respect, and shall follow it up from time to time, as occasion requires, until the object is accomplished. We have been much gratified and encouraged with the readiness with which our suggestions and counsels upon other matters connected with the welfare of the cause in this land have been received and acted upon by the Elders, and we feel encouraged thereby to press upon their notice from time to time the importance of the subject now under consideration, and expect an equally hearty response and co-operation.

It is manifestly the duty of the presiding authorities of Pastorates and Conferences, and pre-eminently so at this time, to extend a personal supervision over the public preaching meetings in their several fields of labour, until they have introduced some system and order therein, and established in them a character and reputation that will draw the honest seeker after truth to those meetings; and when there, his hungry soul should be fed with wholesome food; his mind should be enlightened; he should be edified and instructed, and his understanding convinced, so that he will be led ultimately to embrace the truth. Those meetings should be made interesting and instructive by preaching the *Gospel*, by treating upon some of the many—very many interesting events connected with this great and glorious dispensation. Of course, the *first* principles of the Gospel are to be preached to strangers; but the Elders are

by no means required to confine themselves to faith, repentance, and baptism, and laying on of hands for the gift of the Holy Ghost. The Gospel of Christ embraces much more than that. Our religion comprehends *all truth* in heaven and on earth, whether of art or science, mechanics or philosophy. Whatever truth is valuable and calculated to benefit and exalt the human family is embraced within our religion. It will exalt the mind of every honest man or woman who will embrace it, and *apply* themselves, above the vain and foolish things of earth. It will dispel the darkness and gloom which ignorance, superstition, and prejudice cast around it, and render it capable of comprehending all things, even the "mysteries of the kingdom" of God, and understanding the laws and requirements of that kingdom.

The events connected with and crowded into this dispensation are so numerous and intensely interesting and soul-stirring, that none need be at a loss for subjects to dwell upon. Let the Elders read, study, and reflect upon the great and glorious work of the latter days, seek the assistance of the Holy Spirit to understand, and its guidance when unfolding the principles and advocating the doctrines of our holy religion,—seek diligently with the Divine blessing to *prepare* themselves to preach the Gospel, disseminate light and knowledge, uphold and sustain true principles and doctrines, and advance the cause and kingdom of God on the earth, and we are fully persuaded that their efforts will be crowned with abundant success. It is the duty of Presidents of Conferences to see that none are called or allowed to preach in those meetings but those who are *qualified* and *prepared* to interest, instruct, and edify the congregations, and who are willing to embrace every opportunity and exert themselves to add to those qualifications and preparations.

It is the duty of Pastors and Presidents of Conferences to know every man in their several Conferences holding any portion of the holy Priesthood, and to become acquainted with their capabilities and qualifications for preaching the Gospel and to exercise their callings and perform the duties of their several offices. Now, we are aware that most of the local Priesthood in this land are from the labouring classes, and have not had opportunities of becoming educated or learned after the fashion of the world, and have neither the time nor the means now to acquire it to any great extent, though much might be done to overcome and remedy the evil, if the brethren were really alive to the importance of the subject. Pastors, Presidents of Conferences, and Travelling Elders, however, whose whole time and attention should be given to the work, have every opportunity to improve and qualify themselves to preach the Gospel. Indeed, their whole labours, their every duty and employment have been and are of themselves calculated to advance them in this respect. If, therefore, they have diligently applied themselves to study and reflection as well as practice, and entered into the spirit of the instructions which have from time to time been given them, they are prepared to render material aid to their brethren who have had fewer opportunities than themselves. We think that practice, in connection with study and precept in all things connected with this Latter-day Work, is always very beneficial, and particularly so with the brethren whose time and attention, cares and anxieties are so much occupied in providing the necessities of life for their families. It is owing to this principle of practically working out the counsels and instructions given us that we have been able in the short space of about twelve months to bring the system of transacting the business and keeping the books and accounts of the Branches and Conferences throughout this Mission to such perfection as at present exists, that renders the whole operations of the Mission so harmonious, that enables us with facility to comprehend the condition of the work, or arrive at any desired information with such despatch and accuracy as we are at present enabled to.

do. Had the Pastors, Presidents of Conferences, and Travelling Elders kept all the books and accounts, and done all the business, the local Priesthood might have looked on a life-time and been none or very little better qualified and prepared themselves to do the business; whereas there are now in this Mission scores and scores of Branch Presidents and local Priesthood who are, through the experience and knowledge thus obtained during the past few months, amply qualified, so far as business is concerned, in their turns, to become efficient Pastors, Presidents, and Travelling Elders.

So, in regard to preaching the Gospel, a system of practical schooling will develop the talents of the Elders and Priests, and qualify them in this respect also for higher and more responsible stations. If the Pastors, Conference Presidents, and Travelling Elders do all the preaching, the talents of the twelve or fifteen hundred men holding portions of the Priesthood in this Mission will never be developed, and comparatively little preaching be done; and when these men are released and go home to Zion, there will be none who have been proved and found prepared and qualified by experience to fill their places.

To facilitate this object and render, as we believe it will, effectual assistance to the brethren in this respect, we recommend the formation of private classes of eight or ten members each of the local Priesthood, under the immediate supervision and direction of the Pastor or Conference President, so distributed through the Branches as to best accommodate and include *all* the Priesthood. At these meetings let one or two subjects be given out, and let the brethren improve the time between that and the next meeting in reading, studying, investigating, and reflecting upon them. At the next meeting let four or five of the brethren deliver each an address of fifteen or twenty minutes in length on some one of these subjects. This would be ample time to give the Pastor or President an understanding of the capacity and qualification of each to speak upon the subject, and of the correctness of his views of it, and it would give the Elder or Priest a practice and an experience that would tell vastly in his favour when called to speak upon that subject in public. The remaining four or five brethren who do not speak will listen, and at the next meeting, in their turn, speak upon the same subject. A variety of ideas, views, sentiments, and reflections will thus be elicited and talents displayed, and the brethren of the class have the benefit of the whole. In most, if not all the Conferences, nearly every Elder and Priest, and perhaps every member of the Priesthood may attend some one of these private meetings; and in addition to the benefit derived from hearing others, they will themselves be called upon at least once in two weeks to speak upon some of the principles of the Gospel, the interim being employed in preparation. We can conceive of no plan within the reach of the brethren so well calculated to develop and bring out the talents and make manifest the powers and capabilities of the brethren. Especially do we think it will benefit the *young* brethren, whom we particularly wish brought into this work; and many, who are now lying hid up and unacquainted even with their own abilities, will be brought out and qualified for prominent places in the Church, and prepared in their turn to fill the places made vacant by the emigration of those now in the ministry. We anticipate that much good will result to the brethren themselves, as well as to the cause, from a faithful execution of the plan here suggested. In London, and perhaps one or two other large towns, this plan or something similar has already been adopted and proved to answer the desired end, and to tend more to the cultivation in the brethren of the true spirit of preaching the Gospel than anything that has yet been presented to them. We wish, however, particularly to caution the brethren against indulging in the very least degree any feeling or desire to argue, contend, or debate; and the Pastors, and Presidents are

specially required and charged to discountenance and effectually keep down even the appearance of any such spirit, and preside over these meetings with the dignity, sobriety, and decorum which the subject under investigation and the object to be gained demand. Above all, suffer no levity or irreverence of conduct, language, or manner to be indulged in for a moment by any one in relation to the principle, doctrine, or subject before the meeting, or any of the principles of the Gospel or Priesthood. If the Pastor or President cannot attend and preside over all these meetings, they should be very careful to select good and proper Elders for that purpose. It is desirable, however, that the Pastors and Presidents of Conferences should move around and personally attend as many of these meetings as will be consistent with their other duties.

We hope the brethren will take hold of this movement with the energy which has hitherto characterized them thus far in other things, and not rest till the object is attained and the Gospel preached as it should be in all our public meetings.

## CORRESPONDENCE.

AMERICA.—DESERET.

Great Salt Lake City, May 3, 1859.

Brother Asa Calkin.

An opportunity offering of safely sending to the States, I improve it to forward you a line or two. My letter to brothers Williams and Tullidge furnishes a picture, as far as it extends, of matters and things in this Territory.

There are a class of men here who are studying the hardest to create excitement, in the hope of making it appear that nothing can be done with the "Mormons," except by military force, wholly independent of civil restraint, or, in other words, by a military dictatorship. Is it not a curious thing that Americans consider such an iron government desirable on American soil? Yet there are some "respectable" men in this Territory who think the dignity of the republic of the United States can be vindicated by nothing less than by martial law, and who earnestly hope that the people of this Territory will be goaded on to commit some overt act, which may be coloured so as to make Eastern folks believe there is no salvation for the country except by exterminating the "Mormons." I said the speculators here leaned towards military dictatorship and martial law—I ought rather to have said, to those "co-ordinate functions," as Judge Sinclair would say, of anarchy, mobbery, and lynchery. In

their patriotic zeal to punish the "Mormons," the federal Judges ruthlessly overstep the laws both of the Territory and of the United States; and their seconds, or, in other words, the real instigators of the hullabaloes about the "Mormons," care less about the laws, their ambition being unalterably concentrated on the dollars and dimes, and to secure which all their efforts tend, like the various tributaries of a mighty river.

Judge Sinclair greatly desired to "pitch into" the "Mormons," and he tried it on in this city; but he concluded that without the military he could do nothing. Judge Cradlebaugh had the same desires, and he thought he would try what virtue there was in soldiers; but he found that he could do less with them than Sinclair did without them. But if the military or judiciary were only absolute, oh, Jerusalem! what great things would transpire in Utah Territory! Autocrats and despots of every name, age, country, and colour would be out-Heroded. Oh, if I were but some great body! But, alas! I am only an imported federal judge in a remote and land-locked desert Territory! What boots it that in my judicial peregrinations I am enveloped in a forest of glittering steel—that I am surrounded by a thousand grim iron demons which belch forth thunderbolts and sulphurous flames, when that arch-impostor Brigham sits in his palace and wields an influence so latent, ubiquitous, almighty, and inscrutable, as to



paralyze my devoted efforts! Oh, my country! Alas, poor judge!

Can it be wondered at that the nations of the Old World sometimes point in derision to the weaknesses of republicanism, and the occasionally-manifested majesty of the mob in the dominions of "the smartest nation in all creation?"

From the time Judge Cradlebaugh commenced his court at Provo, there has been little lack of rumours tending to disturb and harass the community, and to prevent the free development of that persevering industry for which the "Mormons" are famous, and which are so essential to the temporal prosperity of any community. I give the following as a specimen of the

#### RUMOURS OF A DAY.

It is rumoured that General Johnston has sent an express to Governor Cumming, stating that if he, Cumming, did not attend to the case of the "Mormons," he, Johnston, would have to take it into his own hands:

That two or three regiments, with one heavy battery, are coming from Camp Floyd to this city, in consequence of some disclosures extorted from men by hanging them up till they made statements desirable to their inquisitors:

That Judge Sinclair has declared that he will not leave Camp Floyd to hold a court in this city, unless he be accompanied by a large force of U.S. troops:

That General Johnston has told Mr. Box that he will march his Infantry to this city (40 miles) in six hours, to show the "Mormons" what he can do, before they are aware of it:

That 50 soldiers are going to Springville to institute another search for "Mormon" officials:

That a company of volunteers from Arkansas and Missouri are on the way to Iron County, to use up the folks there:

That five Deputy-Marshals have started from Camp Floyd to take Bill Hickman, dead or alive; money being so scarce that several distinguished gamblers had jumped at the opportunity of serving as Deputy-Marshals:

That 500 stand of arms, with 100 rounds of ammunition each, have arrived from Camp Floyd, and are lodged in Miller and Russell's store in this city, for the use of Gentiles and apostates, in case of a muss:

That all the affidavits and testimony that could be scraped up concerning outrages said to have been committed by the "Mormons" have been sent by express to President Buchanan: that President Young's mansion is to come down, and civilization is to be introduced into this city:

That the Cavalry expedition south, with Judge Cradlebaugh, is to arrest two Presidents, four Bishops, and sixteen other Church officials: that he took with him 100 camp-loafers, making over 300 in all, to help him, the loafers having the promise of being boarded through to California.

Some of the above rumours may be entirely false, and some wholly or partially true. But, true or false, as they mostly originate with Gentiles direct from Camp Floyd, they are evidently intended to disturb and annoy the people; and they have that effect to some extent, and it is certain that they indicate clearly which way their originators desire events to turn.

Just now rumours are not quite so plentiful as they were a few days ago. Every one is waiting with interest to hear of the result, at Washington, of the reports concerning the military-judicial proceedings at Provo, to learn whether the Government intends to heap further indignities upon us, or take a common-sense view of matters, and thrust away from us those who wish to cut our throats, and and those who wish to hold our hands during the cutting operation, and those who instigate the cutters and holders,—though the instigators, being the most guilty, generally retire voluntarily when their cat's-paws are called away.

Do not think that I have spoken too harshly of the Judges. They have refused to punish any persons guilty of crimes, when those persons are not "Mormons," and have taken into military custody, and now keep there, men who have not been tried, but who happen to be "Mormons." Cradlebaugh is now scouring the country with military *posses*, hunting for "Mormon" officials, who, he presumes, are hard to find in this mountainous country. Gentile culprits he does not look for. A "Mormon" is worth hanging, if he is caught; but hanging is too good for a Gentile. So Cradlebaugh's course indicates.

Last year there was comparatively little produce raised in this Territory. Few

raised sufficient to maintain their families until harvest. The community, consequently, had to subsist and feed Gentiles and army animals mainly on the surplus produce of the preceding year. As might naturally be expected, many have now no seed to sow, and not breadstuffs sufficient to last them till harvest. Flour and wheat now fetch cash at the highest average prices in this city. The present year promises to be favourable for grain, though military incarceration without prospect of trial, combined with the driving of men into the mountains by military-judicial terrorism, undoubtedly tends towards a famine, as thousands of acres must lie untilled, which would doubtless otherwise yield their quota to swell the sum total at harvest. But if there is a prospect of scarcity of provisions in this Territory, and Government is under the necessity of freighting army supplies from the States to any great extent, speculators will rejoice, for with freighting comes the almighty dollar, or a promise of it; and the dollar, you know, has no rival in the affections of these specimens of humanity.

May 4.

Our long winter broke up early in April; after which, till last Sunday, the weather was dry and rather cold. Sunday was a thorough wet day, and this day is a great deal like it—a regular settled rainy day of the English kind. The streams are rising. Ogden river is higher than ever before known at this season. Red Butte is doing some damage to the farming land. The Provo threatens similar harm. Other streams are very high. At all events, there is a prospect of no lack of water for irrigation. The difficulty will be to control it. The snow lies much lower than usual on the mountains at this time of the year. At the head of Ross's Slide, near Provo, the snow lies 50 feet deep.

JOHN JAKUES.

G. S. L. City, April 7, 1859.

Brothers E. W. Tullidge and Thomas Williams.—Nearly three years have elapsed since I first set my feet on the shores of America. During this time I have not written much to England, nor have I received a single word from any person in that country. So, in balancing accounts with my relatives and friends there, I

consider I am not indebted. And then, further in my favour, there is so much to engage one's attention and absorb one's time in the various kinds of labour incidental to settlement in this all but new country, to say nothing of the anxious interest and extra labour and travels involved in our late peculiar relations with the Government of the United States. Since my arrival in Utah, I have been employed literally in building up Zion with the axe, saw, plane, hammer, &c. I am now at work with the pen in the Historian's Office.

In regard to my feelings just now, I will say, I intend to stick to the old ship Zion, and I trust I shall be enabled to do so. I see nothing in the beggarly elements of the world worth going back for. Amid the Gentiles I might obtain a little better clothing and more of it, a few more creature comforts, and enjoy more of the luxuries of life. And then, again, I might not. I hope that I have too high an appreciation of the light, intelligence, and certainty which I have received in the Gospel, and too vivid a recollection of the foggy, darkness, doubt, and uncertainty in which I groped as a blind man for the wall, previously to my acquaintance with the grand and glorious principles set forth by the Latter-day Saints, to turn my back to the cause of Zion, and my face to that of her enemies.

Of course you have heard that James Linforth left here, when things looked gloomy a year ago last fall, for California, where, for aught I know, he still remains. I much regretted his determination to go away, but still I believe in free agency. I believe that the first cause of his disaffection was his dread of poverty and his fear that, for the support of his family, he would have to work at manual labour, which I think he must have done, had he stayed here; though I feel justified in saying that, had he set to that kind of work with a will and to the best of his strength and ability, he would have been under the necessity of doing it but a very short time. Besides, he would have had the satisfaction of having passed through the mill, and would have gained confidence in himself and in his God, and won the confidence and approbation of many whose eyes were upon him. However, to this kind of labour he had never been accustomed, nor was he naturally

fitted for it. He shrank from it, and thus was his faith weakened and his mind darkened. The roughness of some of the boys, the imperfections of some of the Saints, the unsettled, critical, and apparently unravellable state of affairs here, combined with his constant intercourse with Gentiles, who still further blackened and thickened the darkness of his mind, by encouraging him to set his eyes only on the gloomy side of things, completed his apostasy. And I verily believe that the principal portion of those who go away from here do so because they think they can do better, in a pecuniary point of view, among the Gentiles.

This Territory is very peculiar in many features. Here is a limited quantity of land as good as can be desired—fine, black, rich, alluvial soil, some of it moist enough to require no irrigation, especially for fall wheat. Then we have all other kinds of land, up to perfect sand and rock. The higher lands require considerable irrigation to bring any crops at all. But the produce of the higher or bench lands, though not so luxuriant and rank, is always considered far richer in saccharine matter than that of the bottom lands. Wood is plentiful, but very hard to get, being far up in the canyons and on the mountains. This is a great wheat country. The crops of this cereal surpass those of most other countries—running generally from 20 to 60 bushels per acre. This promises also to be a fine fruit country. But harvests here are subject to great fluctuations. Grasshoppers, crickets, drouth, early and late frosts, and cold summers are the principal causes. Altogether, this is not a country naturally desirable. But for this very reason it is particularly desirable for the Saints of God. This being a place where other people are not over-anxious to live gives us a chance to live with less molestation than we could in a better country.

President B. Young is a cheerful, comat-able, straightforward man, very decided when he has decided on anything, and withal, full of the rarest quality among men—sound, practical common sense. President Kimball is eccentric and very humorous. President Wells is of a retiring disposition, but courageous and manly. They are all men of like passions with ourselves, which some people do not realize. I suppose you will not apostatize at this. In my intercourse with these

distinguished brethren, they have ever treated me with respect and kindness.

All the world has rung with the news of the "Mormon rebellion" and the "Expedition to Utah." The press almost universally took up against us, and thus betrayed a great deal of folly, ignorance, and injustice. The general sentiment here, and I believe in many parts of the States, is, that the outcry and demonstration against us were got up by those who looked with a greedy eye upon Uncle Sam's purse, and were determined to put their hands to the very bottom of it, as proved to be the case. As to the pious screams of "Mormon abominations" and the patriotic denunciations of "Mormon treason," they were all fudge. Insatiable speculators and hungry office-seekers were the guilty movers of the disgraceful crusade against Utah, or rather against the "Mormons," and James Buchanan was their weak and pliant tool.

April 19.

The motley hordes of contractors, sutlers, gamblers, and speculators of every stripe, that gulped so rich a golden mouthful over the "Mormon war" bubble, are becoming distressingly anxious to seize another full bite over a similar event. So that their avaricious cravings are freely pandered to, they scruple not at the means—they reck not the consequences. A national treasury bankrupted, a nation dishonoured, an army debased, a territory depopulated, cities destroyed, a fertile country desolated, a reign of military terrorism foisted in the freest country under heaven, the shedding of the innocent blood of the venerable, gray-headed patriarch, the modest-budding maiden, and the tender, prattling infant,—all this is less than the small dust of the balance in the eyes of the cormorants, the vampires that feed and fatten on the vitals of the body politic. Common sense and honesty instinctively revolt at the sinuous and stealthy windings and ferocious attacks of these creatures of prey. But what must be the thought of a truly virtuous mind, when their motives and course are dubbed with the high-sounding titles and phrases of patriotism, loyalty, admiration of the Constitution, respect to the laws, and indignation towards traitors! What would be the feelings of the immortal Washington, if that worthy could look down from his high position and realize to what an extent every ramification of



public life, executive, legislative, and judicial, in his beloved country, is infested with, and the officers of state corrupted, wheedled; constrained, brow-beaten, and controlled by a crowd of pecuniary speculators, and all this in the name of what he and his noble compeers held so sacred, and for which they risked their lives and honour, and spent their time, talents, and energies?

The public papers tell us, and occasional public developments attest the truth of their statements in a degree, that such is the melancholy state of things in this great nation. And the course of certain federal officials here is demonstrative testimony to me that all their official and extra-official movements do not proceed from the high principles ostensibly put forth as the rule of action.

Granted a few such items here, and many occurrences, otherwise vague, and perhaps inexplicable, appear as clear as the noon-day sun. Granted that western merchants, contractors, &c., have a special interest in the disbursement of Government funds between the Mississippi and this place. Granted that said speculators fear that, if no fuss can be kicked up here, it is highly probable that nobody beside said speculators will see the particular wisdom of keeping up in Utah, at an enormous expense, the largest concentrated body of regular troops that can be found in the Union. Then it is easy to think that it will possibly pay to keep up the *Valley Tan*, which, in and of itself, is a miserably long way from being, and immensely further from deserving to be, a "paying institution." Then it is easy to think that it is possible that the federal Judges and Marshal for this Territory, with their aids and assistants, consider that they will have more chances of soaking whisky and of finding El Dorado lining in their pockets, by digging into the "Mormons," right or wrong, than by taking a truly upright, honourable, and reputable course in the midst of the community.

In this light, the strange doings of Eckels, Sinclair, and Cradlebaugh, with their little trotting dogs—the U.S. Marshal, his deputies, and their military attendants, and the discordant accompaniment ground and re-ground by their barrel—"organ," the *Valley Tan*, to the popular tunes of "The Danites," "Echo Canyon," "Polygamy," and "Ec-

clesiastical Shackles," are no enigmas, but appear admirably consistent with the object in view.

Knowing the course of these officials; I positively cannot come to any other conclusion, honestly before God, than that the items granted above are veritable, stubborn facts. What was the duty of the Government officers, executive and judicial, when they came into this valley? Obviously, to respect President Buchanan's proclamation of pardon, to adopt, to the very verge of consistency with their duties, a conciliatory policy, and to faithfully fulfil their respective callings, thus smoothing over past difficulties and preventing rather than inciting new ones. But the fact is, some of these officials have studiously sought to rip open old sores, to aggravate old grievances, to irritate the feelings of parties who do not think alike, and, in short, have done their best and worst to bring about a collision between the Gentiles and the "Mormons,"—the troops, of course, to be on the side of the Gentiles. The great and avowed object of the Judges is to hang some "Mormons," but particularly the leaders, anticipating that such a stroke would inevitably bring on a bloody and irreconcilable collision. Judge Cradlebaugh said that, if he could get a "Mormon" convicted, he would hang him so quick that he should not have time to get a pardon from the Governor, unless it were made out beforehand.

You know that there are in the United States certain unruly persons, called filibusters, who feel that they must fight somebody. These Judges must belong to this class. They may be termed, not inaptly, judicial filibusters. They have a powerful impression that they must hang somebody—they burn to hang some "Mormons," especially Brigham, guilty or not guilty, I suppose to show us the *superior* way they do things in the East, as Walker was anxious to show the Nicaraguans the more excellent way of the Yankees. Judge Eckels hung about the camp, but could not hang any "Mormons." So, after considerable wiggling, he finally went back to Washington, to endeavour to prevent the "Mormons" from getting a Government title to the lands which they alone, in exile, have reclaimed and made valuable. Most upright, honourable, and magnanimous Judge! I suppose he is still drawing his salary for his



eminent and protracted legal services in the field of his appointment.

It is said, by our enemies, that Judge Sinclair attempted to hold a court in this city, but soon became convinced that the Church exercised such a latent control over his court as to prevent any justice being administered. This is mere idle nonsense. Sinclair, in his charge to the grand jury, manifested, unmistakably, that he was completely subservient to the designs of said speculating clique, by his silly idea that the President's pardon was of no effect or consequence, except specially pleaded before the high and mighty Judge Sinclair! Here was pretty tomfoolery! According to his notion, then, the grand jury would have had to find indictments against the whole of the inhabitants of the Territory, witnesses must have been examined, arguments delivered, verdicts returned, judgments given, the pardon pleaded, and then the poor criminals graciously set free by another Daniel come to judgment! Here would have been an unheard of farce—a "comedy of errors" at which Shakspeare would have paled! Here would have been a conglomeration of cases that would have eclipsed all the *causes celebres* that have ever excited and disgraced humanity. Here would have been a grand judicial proceeding with no earthly equal. What a splendid field for lawyers! Poor Uncle Sam, with a broken down treasury, how would he have relished the expenses? The courts would have cost him as much as the war. "Out of the frying-pan into the fire!"—and, after all the trouble and expense, to have been no forwarder!—for, of course, all the criminals would have pleaded the pardon and have been pardoned, provided they had been convicted. Coke, Blackstone, Campbell, Storey, Marshall, Kent, and Taney, hide your diminished heads, and sit, or rather kneel at the feet, and meekly learn of the great Judge Sinclair, and vainly try to emulate his magnificent legal attainments! But the juries were saved the trouble, the nation the expense, the newspapers the burden, the world the astonishment, Sinclair the renown, and Coke, Blackstone, Campbell, Storey, Marshall, Kent, and Taney the humiliation, by the simple, straightforward common-sense of Attorney-General Wilson. What a pity!

Complaints are also made that the grand jury did not indict as Sinclair

wished. Why should they? Are juries under any obligation to humour their indictments or verdicts in the direction of judicial proclivities? The jury are sworn to act according to evidence, and a judge should certainly not live in a glass house, if he is resolved to throw stones indiscriminately at the jury. A judge must earn and sustain a better reputation than any federal judge now in this Territory has, ere his *dicta* outweigh the decisions of a grand jury of common-sense citizens. The truth is, Sinclair found he could not do as he wished, after trying three months of a "sixty days' term;" so he adjourned his court. We believe here that a judge is not omnipotent—that he has not unlimited powers—that he is not the embodiment, but only the integral portion of the entire machinery of justice.

Said Sinclair, when inspired by a certain spirit, "Do you know who I am? I am a United States' judge!" A most wonderful thing it is to be a United States' officer! He is, like Saul among his fellows, a clear head and shoulders above the "rest of mankind," and he cannot be measured by any ordinary standard! A peacock or an oriental prince is nothing to him!

Judge Cradlebaugh signalized his judicial proceedings by holding an illegal court at Provo; employing a thousand soldiers to help him; charging the whole community, and specially the prominent members, with complicity in crimes of the greatest magnitude; ignoring the existence of the Territorial civil officers; placing the prisoners in military custody; subpoenaing witnesses, swearing them, and then arresting them on bench warrants issued without consultation with the Attorney-General, to prevent said witnesses from giving evidence before the grand jury; abusing and summarily dismissing the juries without allowing the presentment of several prepared bills by the grand jury, lest the subterfuge of "Church constraint" should be non-available; discharging, without trial or recognizances, prisoners who had been indicted; holding others in custody against whom no indictment had been presented, and taking those in custody to Camp Floyd, with the prospect of indefinite confinement. In view of the above, is it strange that men are not at all eager to appear before his Honour, and that they

prefer the freedom of the mountains to the chances of treacherous arrest, to the uncertainty of ever being legally tried, to military incarceration, and possible massacre!

This Judge Cradlebaugh is quite a curiosity in his way. Not content with his own official powers, he has evinced his anxiety to dip into the functions of the marshal, the gaoler, the counsel, the jury; and if his impatience had given chance for any capital conviction, he would probably have aspired to the dignity of Jack Ketch! Cradlebaugh has attained the title here of the "one-eyed Jeffries," and his court that of the "Star Chamber."

If Shakspeare had seen Sinclair and Cradlebaugh's courts, he would have exclaimed—

"Oh, but man—proud man!—  
Drest in a little brief authority,  
Plays such fantastic tricks before high Heaven  
As make the angels weep."

The idea put forth by some here, that men cannot think or act or speak freely in, or pass through, or leave this Territory without their lives being in danger, is too absurd to be entertained. The fact that hundreds annually have peaceably left this Territory, from its first settlement to the present time, is ample refutation of any such assertion. True, some who attempt to leave with other people's teams, or without liquidating their just debts, are sometimes intercepted in their flight. But if I am not mistaken, such interception is not altogether illegal, and I fancy it could be easily supported by Eastern precedents.

Governor Cumming is not a man to be ridden over by either Gentiles or "Mormons." Since his manly protest against the unnecessary, illegal, and foolish use of the troops by Judge Cradlebaugh, the Governor has not advanced in the good graces of the speculators, but he is accused of allying himself with Brigham Young and the "Mormons," "sustaining murderers and assassins in their attempts to defeat the ends of justice," and fostering the spirit of resistance to the laws. All this because he acts up to his instructions and opposes the unconstitutional and murderous designs of those who thirst for innocent blood.

You may suppose that I have spoken too lightly of some of the federal officers in this Territory. But how, without violating the light that is within me, can

I speak of them otherwise than as they appear to me? The steady-going people of the old country would be surprised at the moral turpitude of many of the aspirants to office in this country, at the vast extent to which "policy," popularity, and patronage usurp the place of justice in determining the actions of public men. I verily believe that this Government is the most corrupt one under heaven, especially when I take into account the extraordinary professions made by this nation.

Yours in the Gospel,

JOHN JAKUES.

ENGLAND.—NORWICH PASTORATE.

Bedford, July 6, 1859.

President Calkin.

Dear Brother,—I now proceed to give you a brief report of the Norwich Pastorate for the quarter ending June 30th.

The Saints, as a general thing, are rejoicing in the work of God, and have met the various calls made upon them cheerfully, considering their circumstances.

The Priesthood, who are very few in number, are actively engaged in the ministry, endeavouring to spread abroad the Gospel of salvation amongst the inhabitants of the towns and villages throughout this Pastorate; though we are crippled considerably in our operations, on account of the smallness of their number.

The Presidents of Conferences and Travelling Elders are, I believe, doing their best to carry out your instructions and thus move on the work of God.

We have tried to make our preaching meetings as effective as possible with the means we have on hand, and are holding meetings out-of-doors regularly, and they are generally well attended in some places. Here persecution has been very great in past times. The people pay the greatest attention, and I am in hopes we shall be able to gather in the honest in heart.

We have baptised a few, as our Reports show you. There is likewise a little improvement in our financials.

We have again been honoured with a visit from President J. D. Ross. It was quite refreshing to us all.

May God in his infinite mercy bless you and your Council. Yours,

WILLIAM BATLISS.

## LIST OF DEBTS

DUE FOR BOOKS, STARS, ETC., BY THE SEVERAL CONFERENCES AND OTHERS, FOR THE QUARTER ENDING JUNE 30, 1869.

CONFERENCE.	AGENT.	AMOUNT.	CONFERENCE.	AGENT.	AMOUNT.
London .....	E. L. T. Harrison	£308 8 9½	Brought forward.....		£2,013 0 0
Glasgow .....	John Hunter	166 3 4	Channel Islands.....	Mark Barnes	19 3 11
East Glamorganshire..	John Davies	140 0 11½	Durham .....	R. R. Hodson	15 6 7½
West Glamorganshire..	Thomas Rees	121 6 10½	Norwich .....	W. Jefferies	12 17 11
Warwickshire .....	R. Aldridge	92 17 4½	Denbighshire .....	Hugh Evans	8 6 5½
Monmouthshire.....	Joseph Colledge	90 11 10	Flintshire.....	Edwin Price	7 2 11
Reading .....	George Reed	83 0 4½	Pembrokeshire .....	E. Burgoyne	5 14 9½
Cheltenham.....	James Evans	80 18 0½	Preston .....	Thomas Llew	4 4 3½
Bedfordshire .....	Edwin Scott	77 18 8½			
Herefordshire .....	Lewis Bowen	76 8 6			
Edinburgh .....	John McComie	75 9 5½			
Belfast .....	Thomas Crawley	74 8 10½			
Dublin .....	John K. Grist	54 13 10½			
Bristol .....	W. G. Noble	50 16 9			
Shropshire .....	Samuel Carter	47 10 11½			
Staffordshire .....	John Clarke	46 16 7½			
Leicestershire.....	Aaron Nelson	41 12 8			
Newcastle-on-Tyne ..	Joseph Stamford	39 18 10½			
South .....	Willet Haader	38 5 7½			
Dundee .....	A. N. McFarlane	37 2 11½			
Lincolnshire .....	William Halls	34 6 8			
Hull .....	W. T. Cromar	30 0 11½			
Derbyshire .....	Charles B. Jones	29 7 2½			
Carlisle .....	H. W. Barnett	27 8 7			
Land's End .....	John H. Kelson	26 17 3½			
Southampton .....	E. Haslam	26 2 9½			
Late Herefordshire ..	John France	24 17 9			
Llanelli .....	John Griffiths	23 14 4			
Worcestershire .....	John Redington	23 7 6			
Dorsetshire .....	Charles Astle	22 10 5½			
Carried forward.....		£2,013 0 0			

## BRANCH.

Derry..... Hugh Sheppard.. 6 15 7

## MISSION.

Australian ..... Thomas Ford | 307 8 11½ || Swiss and Italian ..... | Jabez Woodard | 305 5 5½ |
Sandwich Islands .....	P. B. Lewis	78 12 5½
Cape of Good Hope .....	Richard Provis	38 14 1½
Bombay.....		21 3 3½
East India .....	J. P. Meik	19 13 8½
Malta .....		5 7 2

F. Merryweather .....  | 1 1 0 || Isaac Whiteley ..... |  | 1 0 4 |
| J. W. McLellan ..... |  | 0 17 9 |
| Frederick Mackay ..... |  | 0 5 3 |

(Errors excepted.) £2,863 1 11½

## PASSING EVENTS.

**GENERAL.**—The following are reported as the preliminary conditions of peace, signed by the Emperors of Austria and France:—Austria and France to support the formation of an Italian confederation, under the honorary presidency of the Pope, to which Austria accedes: Lombardy, as far as the line of the Mincio, to be given up to Sardinia: Mantua, Peschiera, Borgoforti, and the whole of Venetia to remain as Austrian possessions: the Princes of Tuscany and Modena to return to their States: a general amnesty to be granted. Typhus fever is raging in both camps in Italy, and from 10,000 to 11,000 in the allied army have been attacked with it. A Trebizond letter represents the Persian Government as making preparations for war with Turkey. News from Naples state that 200 soldiers had revolted and endeavoured to rouse the other troops to rebellion: 40 were shot, and the rest disarmed. Arrests of Slavic agitators in the interests of Russia have taken place in Prague, and martial law has been proclaimed in Bohemia against all who seek to tamper with the troops. The rebel force in India is gradually diminishing.

**AMERICAN.**—Advices from Arizona say that another revolution has broken out in Sonora, and that the revolutionists, who are daily augmenting their numbers, have captured several large towns. A great amount of distress has of late existed in Toronto,—not merely a scarcity, but absolute destitution, one-half of the mechanics, labourers, clerks, &c., being without employment or means of subsistence. On the 30th of April, a convention was signed between the British Government and that of Guatemala relative to the boundary between the latter republic and British Honduras.

## VARIETIES.

"TABLES of stone, of brass, and of wood were anciently employed by the Eastern nations, so that the characters were graven instead of written in the ordinary manner."—*Saturday Magazine*.